

T H E



New Association.

H *Erod and Pilat, who cou'd agree in Nothing else, were made Friends, when they Joyn'd together against Christ.*
Herod, who was a Jew in Religion, wou'd not be the Executioner, but sent Him back to Pilate, who was a Roman, and so a Profess'd Enemy to the Jews and their Religion.

I.
The State
of the
Case.

Such sort of an *Association* we see now made against the *Church*, betwixt those call'd *Moderate-Church-Men* (whose *Character* we shall have Presently) and the *Profess'd Enemies* thereof, the *Whigs* and *Fanaticks*.

These *Moderate-Men* are *Asham'd*, while they bear the Name of *Church-Men*, to put to their own Hands to pull down the *Church*; But wou'd let in the *Whigs* and *Fanaticks* upon her, who wou'd do it *Effectually*!

Delilah wou'd not Murther *Sampson* her self, only Bound him, and said, *The Philistines be upon thee.* But she cou'd not have Bound him, if she had not first Lull'd him *Asleep*.

These *Moderate Watch-Men* wou'd have us go to *Sleep*, when the *Philistines* are at the *Door*, and endeavouring to *Break* it *Open*; While they *Threaten* us *Aloud*, in *Print*, and in the *Streets*, and no *Corner* free from their *Dinn*!

Yet that not so Great, as of our own *Watch-Men*, Crying *Peace, Peace*! When there is no *Peace*; and our *Enemies* Preparing *War* against us.

What tho' they have *Betray'd* us *Before*, as oft as *Delilah* did *Sampson*, what Matters that? *Trust* them *Once More*! Each of them will give *Delilah*, *Eleven Hundred Pieces of Silver*!

Besides, there are *Future Reigns* a *Coming* (with which they *Threaten* us) And *Wise Men* will make their *Court* in *Time*! Men that are for every *Turn* of *Government*, but still with a *Due Regard* to the *Next* in *View*.

*Who, by Betraying the Old to Ruine,
Still make their Interest with the New One.*

II.
Of Priest-
Craft. And
High and
Low-
Church.

This is the *Brief* of the Cause. Now let us go on to the *Proof* at Large. And we shall see, That these are very *Moderate Men*, with good Looking to.

The Pamphlet which gave Occasion to these *Animadversions*, and which is very Industriouslly Spread about the Town, bears this Title,

The Danger of Priest Craft to Religion and Government, with some Politick Reasons for a Toleration, &c. In a Letter to a New Elected Member of Parliament. London, Printed this Year 1702. Price Three Pence.

This of the Price Three Pence is put upon a *New Edition* of it, in a small Character, that it may run Cheap among the Common People. A Method of late much made use of for Propagating what is thought most Material to Insfil into the Mob. And accordingly this Pamphlet is so Effectually Dispers'd, that few of the Fanaticks or Common Wealth-Men want it in their Pockets, to Recommend it every where. So that here the Spirit of the Party is Display'd.

The first Thing to be Observ'd, is, That by Priest-Craft here they Mean the Church of England, and make it Inconsistent with Religion and Government.

But to Mollifie the Matter (and yet not much) they Divide the Church of England into Two Sorts of Men, the One they call the Violent Party, the other the Moderate. [As if they only Quarrell'd with some Persons in our Church (which we our selves may have Reason to do.) And not with the Church her self, her Doctrine, Government, Liturgie, and whole Constitution. As if this were not the whole Contest betwixt us. There may be Moderate and Violent Men among them, as among all Parties. But to go on.]

They call those the Violent Men who are Firm to the Hierarchy, and wou'd not give up the Liturgie and Decency of the Church, meerly to Gratify and Comprehend, but not Reconcile the Dissenters; who Declare that they wou'd not, even so, be Reconcil'd or Conform; But wou'd be well pleas'd to see so Great a Scandal given to the True Sons of the Church, and such a Step made towards her Overthrow.

These are the Violent, who have any Remembrance of what the Dissenters did during the Usurpation of Forty One, as soon as they Gain'd the Power, by the very same Pretences which they now set up; Or even, since this Revolution in Scotland, where they Rabbl'd the Episcopal Clergy in more Savage Manner than can be equall'd in History. These are the Violent, who will take any Warning by all this; and not Trust themselves and

and the *Church*, once more, in the *Mercy* of those, Who still Declare themselves *Irreconcilable* to Her.

But the *Moderate Church-Men* are such as take no Notice of what they See and Hear. Wou'd let these *Dissenters* into *Half*, to Try whether they wou'd take the *Whole*. And cou'd live well enough with them, if they had it. These are Men of *Large Thought*, *Comprehensive Charity*, and a *Christian Latitude*, which cou'd find some *Good thing* in the *Alcoran*, for *Peace* sake.

And the *Dissenters* speak very *Kindly* of them, and *Sooth* them, that they may make use of them for *Scaffolding* to Build their *Babel*, upon the *Ruins* of the *Church*; And then they are to be Thrown into the *Lumber*, and Cry, *Who wou'd have thought it!*

These the *Dissenters*, in this *Pamphlet*, make the only *True Church* of *England*. But for the *Violent Party*, they are to be Thrown to the *Lions*, not to be *Tolerated* within the Kingdom, and great Pains this *Pamphlet* takes to prove them *Anti Christs!* p. 6. *These are so many Anti-Christs*. But who are these? They tell in the same *Page*, *Those, Who, tho' our Saviour commanded his Apostles not to take two Coats*. Mat. 10. 10. *will be satisfy'd each of them with no less than four Benefices*. And p. 5. *All that the Clergy do to Advance their Temporal Greatness is Priest-Craft*. Now let the *Moderate Men* look to it. These *Marks* may reach some of them! They will fare all alike when the *Fish* is Caught, and be hung up to dry among the old *Nets*. They must then *Comply*, or *Out*; *Comply* to the *Uttermost*, even to *Abjure* the *Hierarchy*, *Liturgy*, *Rites* and *Ceremonies* of the *Church*, and whatever the *Conquerors* please to *Impose* upon them. And that *Moderation* for which they *Praise* them now, and *Laugh* at them, will then be call'd *Laodicean*, and to be *Spued* out. They will not *Trust* their *Kirk* with those who had so little *Zeal* to *Defend* the *Church*, who so *Tamely* Gave up, and *Betray'd* her: Or were so easily *Impos'd* upon, and *Out-Witted*: They will then think these the *Worst* of *Men*, and not to be *Entrusted* with other *Folks* Affairs, who had so little *Concern* for their own. It has been an old *Saying*, *To Love the Treason*, and *Hate the Traytor*. The *History* of the *Rebellion* in *Forty One*, has *Observ'd*. That those *Bishops* who did most stoutly stand up in *Defence* of the *Church* and the *Crown*, found better *Quarter* from the *Usurpers* than those who *Courted* them by *Compliances*; particularly the *Lord Bishop* of *London*, *Dr. Juxton*, who had been *Lord High Treasurer* of *England*, a thing *Hateful* to the *Fanaticks* in a *Bishop*, and *Advis'd* the *King* not to *Pass* the *Bill* against the *Earl* of *Strafford*, contrary to his *Conscience*, though all *England* was then in a *Mob* upon that Account, and *Threatned* the *King* himself; yet notwithstanding this *Bishop's* *Resolute* *Opposition* to the *Paction*, he was suffer'd to *Administer* to his *Majesty* in his *Preparation* for *Death*, to *Assist* him upon the *Scaffold*, and to *Bury* him; And after to live without *Molestation*, during

their whole Reign; and he liv'd to see the King's Son Restor'd, and to put the *Crown* upon his *Head*.

There is a *Resistance* will *Charm* even *Enemies*, and make the *Devil* fly from us. But some think it is best to be *Civil*, for we know not whose *Hands* we may come into.

I am Confident that the *Whigs* Love those they call the *Violent Men* better than the *other*, whom they cannot but *Despise*. And do believe that those are the only *True Church of England Men*, who are *True* to the *Church of England*. Therefore they would *Exclude* these who only do *Oppose* them: And let the *Church of England* consist only of the *Moderate Men*, that is, the *Trimmers*, and some *Spies*; And then *All* is their own!

III. Therefore what they say of the *Violent Party* is the very Thoughts of their *Soul* towards the *Church of England*. And so we must take it. And of these they say, Pag. 7. *The Violent Party of the Church of England ought the least to be Tolerated*. And speaking of one of them, Mr. S — against whom they write, They say, *That he ought never to be endur'd in a well order'd State*. Why? Do they Obiect any thing against him, but his Writing against the *Dissenters*? No, nothing at all but this. And for this, *He ought never to be endur'd*. — But they Enhance their Charge against him, That he joyns these *Moderate-Church Men* and the *Dissenters* together. This indeed was Provoking! For it Discovers the *Plot*! But then again, he gives them Both hard Words. He calls the Former, *False and Perfidious Members, Shuffling, Treacherous Latitudinarians, &c.* And the Latter, *Swarms of Sectaries, Propagators of Schism, Sharers in Villany and Rebellion, &c.* That is, he calls a *Spade*, a *Spade*. Which I confess ought not always to be done. But the Objection had come more Decently out of any other Mouth, than theirs, who have Exceeded all Mankind in this Sort of *Furious Treatment*. Let them Review the *Dissenters Sayings*, if they have not Forgot them. And are they Angry that any of the *Church of England* should endeavour to *Imitate* them, tho' they cannot Come up to them?

But they say, *ibid* Pag. 7. *Is not his Design apparently to set three Nations at Variance? Does not his Stile shew a Furious Zeal bent upon Embroiling the World?*

To see these *Meek Saints* just after their *Furious Zeal* had set these three Nations in a *Flame*, and fill'd them from one Corner to another with *Blood* and *Desolation*, Overthrown the *Church*, Murder'd the *King* and the *Laws*, Now *Wipe* their *Mouths*, and Cry out upon a *Furious Zeal* in those who tell us of these Things, and bid us Beware of them! To see them now set up for the *Christian Stile* of *Meekness*, *Mercy*, and *Long-suffering*, that *Breath* forth nothing but *Charity*, and *Union*, and give that for a *Mark* of the *True Church*, as they do, p. 6. and 7. They! Whose *Mouths* were *Flaming*

ing Ovens, and Breath'd forth nothing but Fire and Sword! That is, when by Flattering and Fawning, and all manner of Dissimulation and Treachery, they had wrested the Power out of their Hands who Believ'd them, and Knew them not. And even now, when they Pretend to be Afraid of Persecution, they cannot hide the Cloven-foot, but in this very Pamphlet, wherein they call for Mercy, make the Church of England to be Anti-Christian! And that she ought least of all to be Tolerated, while they themselves are Pleading for a Toleration! They, who in the Acts of their General Assembly, Ann. 1648. Declar'd all Toleration to be Anti-christian! But now the Case is Alter'd! And will be Alter'd again, if they again get into the Power! When the Fox begins to Preach —

But what does these Gentlemen mean, by saying, That this Design, viz. of Touching upon their Toleration, will set three Nations at Variance, and Embroil the World? This looks like a Threat. A Word to the Wise is sufficient. We know their Principles. It is not the First time. Therefore we must look to our selves, before it be too late. Will a Toleration Lessen or Encrease their Numbers? We must take our Measures accordingly. And if they Snarle now, they will Bite e're long.

They Threaten us, p. 11. with Scotland. (Kegion is Mustering up his Scotland. Forces) That if there be any Infringement of their Toleration here, It will quite Alienate the Scots from Us; It will make them believe they have been Abus'd and Laugb'd at. How so! Did the Church of England think themselves Abus'd and Laugb'd at, when Episcopacy was Abolish'd in Scotland, and the Presbyterian Government not only Tolerated, but Establish'd by Act of Parliament for the National Constitution? When the Episcopal Clergy there, were Refus'd not only Toleration, but Protection, and Expos'd to the Fury of the Presbyterian Mob? When Episcopacy was Declar'd an Insupportable Grievance, and our Liturgy call'd the Mass in English, and Exploded as Superstition and Idolatry? Nay more, when they Pray'd Publickly in their Pulpits for the Reformation of England to their Model? Yet did the Church of England all this while take any Notice, or so much as Interpose for Ruin'd Episcopacy in Scotland? Did they Clamour, as this Faction now does, and say, That they were Abus'd and Laugb'd at, for what was done in Scotland, Because the Episcopal Party were Persecuted there? We see here the Different Spirit of these Parties.

Did the Church of England upbraid the then K. William with the Breach of his Word in his Declaration to Scotland, Ann. 1688, wherein he Promis'd to Preserve their Government in Church as well as State, as it was then Establish'd? As the Faction now does to the present Queen (tho' they have no such Pretence) Ay and Threaten Her too to purpose, p. 11.

say

say they, /s the bringing about this Design (viz. of Touching upon the Toleration) wou'd weaken the Two Nations, by Dividing them among themselves, and from one another; it wou'd lessen the Queen's Reputation at home, and Her Credit abroad. For after She had broken Her Word with her Subjects, in a Case of the highest Importance, how cou'd any of the Allies rely upon it, when She gives it to them only on the behalf of Her Subjects?

Now suppose the Parliament should not only Limit, but quite take away the Toleration, What Breach of Word wou'd this be in the Queen? How these Men strain to throw Reproaches at Her!

The Em.
per, &c. X Next they Threaten Her with Her Allies. Is it the Emperour they mean, and Her Popish Allies? Will these be concern'd for the Faction being kept in order here? Indeed I believe they would. They are the Best Tool that Popery has to work with in these Kingdoms. They were first sent hither by the Papists, and ever since propagated by them, on purpose to Divide and Distract the Church of England, their only Substantial Enemy. The Instances are Many, and Proofs Undeniable of their Emissaries, as Heath, Cummin, &c. in Q. Elizabeth's time, (see Foxes and Firebrands) who first begun to Vilify our Liturgy, and set up the Extremepore way in Opposition to it; and after, especially in the Rebellion of Forty One (their Full Harvest) there came over Swarms of them, and Broach'd the various Sects amongst us, and Preach'd in their Meetings. They sent their Holy League into Scotland, in the Year 1638, whence it came out, in a New Edition, Entituled, *The Solemn League and Covenant*, which is in the very Words of the other, altering only the Circumstances of Time, Place, and Persons. And it is the Receiv'd Maxim of the Politicks at Rome, That the first step to be made towards Destroying the Church of England, is giving Toleration to the Dissenters; and we now see, That it has been Practis'd by as many as had that Design. Therefore it is probable, that the Restraining of the Dissenters here would not be very Grateful to the Emperour and other Popish Allies. But then, for the same Reason, it would vex France and Spain. *Utrum horum* —

Holland. Well but here is Holland behind, one of our Allies: And it would disoblige them.

Σ What would? To grant the same Toleration here that is allowed there? Viz. That none who keep to any other Communion of Religion than that Establish'd by the States, shall be Capable of any Office or Publick Employment in the State. They could not be offended with Us for what they do themselves. And they well know the Reason and Necessity of it. That it is this which keeps their Government Entire and Secure. If all the Various Sects there Tolerated, were let in to Compose their Assembly of States, they would soon find themselves what we are,

a Nation divided; and if that be not Remedied (by our Saviour's Rule) not to last long. But of this more by and by.

Did the Church of England in the Last Reign and Ministry, threaten the *Hannover*. Government with what they had in Prospect when the next Successor should come to the Crown? Perhaps that would have been Improv'd as if they had known more than they ought of the Nearness of the Change. But the *Whigs* are Bolder. They give yet the strongest Reason of all to frighten the Parliament from meddling with their Toleration, just after what is above quoted, p. 11. in these Words. ' Besides, if they should effect this Design, they must Resolve either to maintain Persecution, or to let it fall again: If they Resolve to let it fall again, why, they will provoke their Enemies to no Purpose, and render themselves Ridiculous. If they resolve to carry it on, they must at the same time determine to break through the Act of Settlement; because they know very well that if the House of *Hannover* should come, they would Infallibly deliver the Nation from so Grievous a Burthen.

Note, 1. Here they declare themselves *Enemies* to the Government, at least, if they are Persecuted, that is, not Tolerated to the Full. A good Christian Principle! And of Security to the Government.

2. They give lawful Warning, That if the Parliament begin with them, they must make thorow work, else they will but Provoke their Enemies, and render themselves Ridiculous.

3. They give us to understand, That they keep good Correspondences with the House of *Hannover*; and know their Mind, as they word it, Infallibly. Their Trafficking at that Court is not Unknown, and what Agents they have sent thither. But their Boasting of it in Print, and Daring the Parliament with it, Argues that they think themselves Secure, and past all Disappointment.

If the Church of England had let such Words fall in the former Reign, they might have met with a Disappointment!

But these Men dare do any thing!

I would now speak a few Words with them, upon what they call Persecution.

V.
Of Persecution.

First, It seems they were Resolv'd to have up this Cry, meerly to Blacken the Government; and to Sound the Alarm to their Party. For there was not the least Shadow or Appearance of any thing like it, when this was blown about in many Pamphlets, and in their Conversation. It was before the late Address of the House of Commons, if their Guilty Conscience can take any Umbrage from that, as meant against them. The Queen had not infring'd their Toleration in any one Tittle; on the contrary,

trary, She receiv'd their *Addresses*, and Return'd *Gracious Answers*, of which they Boasted; the very *Quakers* had their *Address*, with Her Majesty's most *Gracious Answer*, Printed, and Cry'd by the *Hawkers* about the Streets. And as to the *Presbyterians* in *Scotland*, Her Majesty has even exceeded in Her Royal Favours to them, beyond what she was oblig'd to by *Law*, or any other Consideration, besides Her Resolution to Fulfil, even to *Nicety*, not only what She had Promised, but what might any wise be expected from Her.

Where then was the Ground of this Cry of *Persecution* a Coming? There was none other but this, That Her Majesty in Her Speech to the *Parliament*, had Declar'd her self to be sincerely in Her Principles of the Church of *England*, wherein She had been Educated. And they Believ'd Her. This, This was enough! There need no more be said! They care not for *Toleration*, if they have no *Handle*, no *Hopes* of *Undermining* and *Destroying* the Church, if those in the *Government* will not *Aid* and *Assist* them covertly to *Sap* Her *Foundations*, till they see her one Day (and they have it in View) *Tumble* down at once, and themselves put in her Place. Nothing short of this will content them. *Probatum est*. Let them give any other Reason if they can, for all this *Out-Cry* that they have rais'd about *Persecution*, to *Spirit* up their *Legion*. They who Cry before they are *Hurt* —

But Secondly, Let us consider a little of their Great Pretence of *Tender Consciences*, and *Persecution* for *Conscience-sake*, with which they Catch the *Populace*. I should be as far as any Man from *Distressing* a *Tender Conscience*, tho' Erroneous. Nor would I be over-scrupulous to suspect those who did pretend it; for we cannot see the Heart, and I would rather Err on the Right Hand, Therefore it is easie to *Deceive* Men *Once*; but if they do it *Twice*, it is our Fault.

Now when we have seen Men upon this Pretence, from *Toleration* rise to *Seize* the *Power* that Protected them: And then *Tyrannize* and give no *Toleration* to those, who had before given it to them; We have all the Reason in the World to suspect them, when they set up the same Pretences another time.

But even then, shall we *Persecute* them, and Reward them as they have Served us, and give all Presumptions that they Dare, of their Readiness to do it again, as soon as in their Power? No, not even in that Case would I *Persecute* them, (tho' they could not justly complain if I did) but rather return *Good* for *Evil*.

But then all the World would blame that *Government*, and not Pity their *Fall*, who would suffer it to be in their Power, to serve them the same Trick over again.

The smallest Punishment could be Inflicted upon them for their *Treachery*, and former *Rebellion*, would be to be *Dis-arm'd*, and not trusted in

in any Office or Post of the Government, whereby they might be Enabled to Rebel again. Which indeed is not so much a Punishment as a Kindness to them, to keep them from Mischief, like taking a Sword from a Mad-Man, or a Knife from a Child, who cuts his Fingers with it.

It is the Indispensible Duty of every Government to secure their Subjects, by all Lawful Means, from the Danger of these, and, as much as is in their Power, to disable such from the Capacity of Disturbing the Government, and filling the Nation with Blood and Destruction. Whose Blood will be Requird by God at the Hands of those Governors, who by their Negligence, and want of due Care, suffer it to be Spilt.

But above all things, these Men are to be kept out of any Share in the Legislature. Neither to Sit in Parliament themselves, nor to have any Voice in the Election of Parliament-Men. For by this, they are enabled at all times to Corrupt the very Fountain. Every New Parliament, the whole Nation is in a sort of a Civil War by the Contest and Struggle of these Men at Elections, to get in Creatures of their own. And they sometimes get in so many, as Fight it Inch by Inch, in the House of Commons. And when once they come to gain a Majority (and they have not been far from it, within our Memory) then is the Church and Government Dissolv'd, and They must be Trump. And if they Get it, they will not Lose it. For they will Exclude those who will not Exclude them, They have a President in Forty One of Secluding Members and Purging the House. Themselves made it, and they know how to Repeat it, they are not Guilty of slipping an Opportunity that may never come again.

In short, there must either be an Eternal Struggle betwixt these Two Contending Parties: And that is not Peace; or one of them must (there is one of them will) Exclude the other from the Legislature, when they can.

Then, and not till then, the Dissenters will be as Peaceable with us, as they are in Holland, where they complain not of Persecution. They think they are very well dealt with, to have a free Toleration for their Religion, tho' they are totally excluded from the Legislature, or bearing any Publick Office in the Government.

The Royal and Episcopal Party, during the Usurpation of Forty One, would have been glad of such a Composition; and in Scotland since that time, when the Presbyterians bore the Sway who never would allow of any such Toleration.

Whoever out of pure Conscience cannot comply with the Church and Worship that is Established in any Nation, ought to be very thankful for a Toleration to Serve God in their own way, and not to think it any Grievance that they are not Entrusted with the Legislature, or Govern-

VI.
Of Ex-
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from the
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ment, it is unreasonable to expect it. And it is not allowed in any Nation of the Earth, that I have heard of, except with Us.

How Ridiculous is it to pretend a Scruple of Conscience, because they will not make me Lord Mayor, or Parliament-Man, or let me Vote at Elections!

Of Birth-
Right.

But then they say, That this is Excluding them from their Birth-Right. Why should they be debarr'd from Serving their Country, who are as Capable as other Men?

Ans. They are not so Capable, because not so fit to be Trusted, as being of a Communion, and consequently of an Interest quite Opposite to that of the Government Establish'd.

2. They see this not only to be the Rule of all the World, but that even in England, the Papists and others are Excluded, who have Birth-Rights to Plead as well as other Dissenters. And there is at present much greater Danger to the Government from the other Dissenters than from the Papists. And moreover, We must say it (let Whigs and Dissenters be never so Angry) That, since the Reformation, England has suffered more by them than by the Papists; Whose two Popish Reigns shed not the Hundred Part of the Blood, nor destroy'd Liberty and Property in any Proportion to what the other Dissenters did in Forty One; There being at this Day hardly a Family in the Kingdom, which has not had Father, Mother, Son, or Near Relation, Destroy'd, Plunder'd, Imprison'd, Banish'd, and Undone in that Curfed Rebellion; Whose Scars Sixty Years have not worn out.

3. This Pretence of Birth-right goes upon that Whig-Principle (strenuously Asserted in this Pamphlet) That all Men are Born Free, as Job says, Like a wild Asses Colt; and Consequently cannot be obliged but by their own Consent; with which all Laws are suppos'd to be Tyranny, and the Government is against our Natural Freedom, and Birth-right, as not being Founded upon our Consent.

But if being Born under Laws, and a Government whose Legislature has an Absolute Despotick, and Unaccountable Power over our very Lives as well as our Estates, without staying to Ask our Consent, if this is to be Free-born, then all the World are so, and ever have been so since Adam: Otherwise, not one, unless a King be Born after his Father is Dead.

If our Fathers can Preclude our Birth-right, and tye us up by their Acts, then is no Man Free, but Concluded by that Government which was Establish'd before he was Born.

If our Fathers cannot so Tye us, but that every Man is still Free-Born, then is it impossible to Found any Government upon the Election of the People, because there are every day Men New-born, and every day, coming to that Age (whatever that Age is, or whoever has Power to determine

determine it) wherein their *Consent* ought to be *Asked*, and their *Dissent* Allow'd, if they like not the *Government* which they find *Establish'd*, and so they are Free from it, and it has no *Authority* over them; And if the *Government* pretends, in any thing to *Command* them, They have a *Natural Right* to Rise up in Arms against it, as an *Usurpation* upon the *Rights* of the *People*, and the *Birth-right* of every *Man*.

These are *Wild* and *Extravagant* Notions, set up either by Men that cannot *Think*, or by those that have *Designs*. What *Birth-right*, what *Freedom*, what *Liberty* or *Property* has a *Man*, but what is given to him by the *Laws* of the *Land*; and by the *same* may be taken away?

Therefore there is no Breach of *Birth-right*, if the *Dissenters* are *Excluded* from their having any Part in the *Legislature*. At least, no more than in others being *Excluded*, as has been said before.

I have this further to add upon this *Point*, That there is no other *Way* to *Secure* the *Government*, and to settle *Peace* in the *Nation*, at least to *Preserve* it to *Posterity*. For while the *Dissenters* have their *Votes* in the Election of *Members* to serve in *Parliament*, or can sit there *Themselves*, they will ever be *Struggling*, and sometime or other they may gain the *Ascendant*; and as said before, gaining it but *Once*, is enough for them; they will not lose the *Opportunity* to perpetuate it: We see now plainly, they tell us, That they have it in *View*, and that very *soon*.

And then, if *Laws* should now be made to *exclude* them from *Offices* or *Employments*, or whatever else; yet whilst they Sit in *Parliament*, and if they have the *Benign Influence* of a *Rising Sun*, they are in a *Capacity*, and in a *Fair way* to *Reverse* and *Retort* them all: Then let them be thrown into the *Den* of *Lions*, who sent *Daniel* thither!

The *English* in *Ireland* could never settle their *Government*, or have *Peace* and *Quietness*, till they got those *Irish* who would not *Comply* with the *Communion* of the *Church Establish'd*, expell'd out of the *Parliament*; *Excluding* them from other things wou'd not do.

If any think to tie up the *Dissenters* here with *Oaths* and *Tests*, they will soon be *Convinc'd* by the *Sacramental Test*, these Men who pretended *Tenderness* of *Conscience* more than any, could comply *Occasionally* with what they thought *Idolatry* (or they *Ly'd*) to get themselves into *Power*; and their *Chief Preachers* have, in *Print*, *Justified* the *Practice*.

Therefore there is no way but to *Exclude* All who go to any other *Communion* than that *Establish'd* in the *Nation*. As it is in all the *World*, and more than that, in *Holland*, whence the *Whigs* and *Fanatics* draw most of their *Precedents*.

And the *Exclusion* ought to be not only from *Offices* and *Employments* in the *Government*, but *Chiefly* to give them no *Access* to the *Legislature*, either *Directly* or *Indirectly*, either by having any *Share* in it *Themselves*, or *Voting* for those that have.

Then our Elections will be *Peaceable*, and our Parliaments will be *Easie*, and *Unanimous*, and never till *Then*.

And here is no *pretence* at all to call this *Persecution*, or any *Infringement* upon their *Birth-right*.

XX This is supported by the *Concurrent sense* and *practice* of all *Ages* and *Nations*, and of the *Fanaticks* themselves, whenever they had the *Government*; and therefore they can in no *Reason* *Complain*.

It is a *Necessary* and a *Moderate* CAUTION which all *Governments* ever have observ'd, for their own *Preservation*, and the *Safety* of their *Subject*; and never *Grumbled* at, I believe, by any *People* in the *World*, but our *Dissenters*.

Did the *Primitive Christians* in their *Apologies* to the *Roman Emperors*, complain of their not being admitted into the *Senate*, or *Intrusted* with the *Offices* of the *Government*, notwithstanding of their *Great Numbers*, and *Un-question'd Abilities* for those *Employments*? And they had *Loyalty* too to *Plead*, That they never had *Rebell'd*, or Caused *Violent* and *Bloody* *Revolutions* of *State*.

Did they set up their *Birth-Right*, and such *Childish* *Pretences*? Even when they were able to have *Asserted* it by *Arms*. No, But when their *Kings* were pleas'd to *Employ* them, in their *Armies*, or *Civil Affairs*, they *Serv'd* them faithfully, tho' *Heathens*, *Idolators*, and *Persecutors*; But put in no *Claim* of *Right* to any such *Employments*, or thought themselves *Injur'd* when they were not so *Employ'd*. No, They were neither *Whigs* nor *Fanaticks*.

VII.
A fair Test
propos'd
to the Dis-
senter.

But now, tho' I before spoke against *Imposing* of *Tests* upon the *Dissenters*; yet I wou'd *Recommend* a *Voluntary One* to them, and, however they may take it, I think a *Friendly One*, if they are *Honest*, and have no *evil Intention*.

† If they are, in earnest, *Afraid* of their *Toleration*, as they *Pretend*; they know the *Ground* of their *Danger*, and it is in their own *Power* to *Remove* it. If the *Government* be *Jealous* that they intend to *Screw* themselves into the *Power*, and to bring about such another *Revolution* as *Forty One*: And if they *Truly* and *Honestly* do intend no such thing, then let them, of their own *Accord*, and without being *Forc'd* to it.

1. *Desire* to be *Remov'd* from any *Share* in the *Legislature*, neither to *Sit* in *Parliament*, nor to *Vote* in the *Elections* of *Parliament Men*. These *Offices* have (*fairly*) no *Emoluments*, but *Trouble* and *Charge* in them.

2. To be *Remov'd* from all *Offices* of *Trust* in the *Government*. Whereby they will *Obviate* any *Jealousy* may be *Conceived* against them of *Evil Designs*, &c.

3. To Renounce the Principles of *Forty One*, in what Manner and Words the Government shall think fit to Direct: Especially the Doctrines of *King-Killing*, and *Deposing of Kings*.

4. That this may the better be believ'd, that they wou'd put down their *Calves-Head Clubs*, in which they *Feast* every 30th of *January*, and have *Lewd Songs*, which they *Prophanely* call *Anthems*, New ones Compos'd every Year, in *Ridicule* of the *King's Martyrdom*, and in *Justification* of those Principles, and *Praise* of those *Patriots* by whom it was Perpetrated! I have seen some of these their Horrid *Anthems*, brought from some of their *Calves Head Feasts*, and others are since *Printed*, with the *History* of them.

5. That they would Call in and Censure by some *Publick Act* of theirs, to be known to the World, those *Books* lately Writ by some of their Preachers (*How ever Eminent* among them) in Defence of what they call *Occasional Communion*, That is, To Joyn in our *Worship*, and Receive the *Holy Sacrament* according to all the *Rites* and *Ceremonies* of the *Church of England*, meerly to *Qualify* themselves for Places of Power and Advantage; when, at the same time, they give these *Rites* and *Ceremonies* of the *Church*, as the Cause of their Separation, for that their *Consciences* are so Tender, they cannot Comply with them; and many of their *Books* are extant, which make *Kneeling* at the *Sacrament* to be *Downright Idolatry*; and call our *Common-Prayer-Book*, the *Mass* in *English*: Yet justify the Complying with this, as oft as the *Law* requires it, for a Good Place, or to get any of their Party into Power.

This gives Men such an *Idea* of their *Probity* and *Honesty*, as not to Trust any thing that they Say or Swear: And renders all their Pretences to *Tenderness* of Conscience, a meer *Jest*; And shews it to be *Faction*, and not *Religion* which they are Hunting after.

Now were it not better for them, and is it not *Friendly Advice*, rather to have these *Books* for *Occasional Communion* call'd in and Censur'd by *Themselves*, than by the *Parliament*, and, perhaps, *Burnt* by the Hands of the *Common Hang-Man*? But the *Choice* is left to *Themselves*.

If these few *Advices* were Comply'd with, tho' but *Occasionally*, for *Once* (and they are not worse than *Idolatry*) then the *Government* being Eas'd of *Apprehensions* from that Party, as to *Disturbance*, and *Evil Designs* in *Temporals*, would less Grudge them a *Toleration*, as to what was purely *Spiritual*. But if they shew, That they cannot have the *One* without the *Other*, it will be a shrewd *Temptation*, and put the *Government* even upon a *Necessity* of Taking *Both* from them; because it cannot otherwise be *Secure*.

If they shou'd Comply with these *Advices*, they'd be *Better* and *Wiser* Men than, I confess, I think them. They wou'd Certainly do it, if nothing Troubl'd them but the *Tenderness* of their Conscience.

But they have other *Designs*. And their *Strength* lies in their *Legion*, for they are *Many*. With this they think to frighten the *Government*, as before shew'd in the *Pamphlet* we have Examined, and they tell us, That they will *set the Three Nations at Variance*, and *Embroid the World*; if we Touch their *Toleration*, Or, whether we do or not. For it has not been Touch'd, But they see a *Church of England-Queen*, and a *Church of England-Parliament*, (the *People* having been left to their own *Free Elections*) And this they cannot Endure! And *Threaten* us with *Embroidments*! But who shall *Make* them? None but *Themselves*. That is Plain. They can Name none other. Do they think that the *Church of England* will make *Embroidments*, because they are *Pleas'd*, and the *Government* on their Side? We know then who they mean that are to *Embroid*. And they think, That this will *Terrify*.

But we hope they have *Wiser Men* to Deal with.

The *Elections* of this present *Parliament*, without *Court-Managements*, shew Plainly that the *Majority* of the *People* are for the *Church of England*, as well as the most *Considerable* for *Honour* and *Estates*. There is no *Clearer*, nor so *Sure* a way to know the *Inclination* of the *People*.

And the like appears most Remarkably in the *Election* now made in *Scotland* (with which Country, *Legion* wou'd now *Threaten* us) the *FIRST Election* they have had since the *Revolution*. And now we see the Reason plain, why the *Faction* never durst venture it in all the last *Reign*.

VIII. The *Faction* have no *Strength* to make any *Disturbance*, except one *Long-worm Policy* of theirs, with which they wrought out all their *Designs* in *Forty One*, which is, To make the *Government* afraid of them, to *Boast* of their *Numbers* and *Threaten* High.

The
Strength of
this Sam-
son Disco-
ver'd.

If this takes, they have Gain'd their *Point*.

Then nothing must be *Refus'd* to them! Then *Evil-Councillors* must be *Remov'd*; and every *Prerogative* of the *Crown*, by *Piece-meal*, as they *Plum'd* *K. Charles I.*

Then they will *Usurp* the Name of the *People* to themselves. And whatever is *Refus'd* to *Them*, is *Refus'd* to the *People*! The *Rights* of the *People* are set up in *Opposition* to the *Crown*! And then it is *Easie* to see, how the *Matter* will go! And, by these *Means*, (if suffer'd to go on) the *People* will come *Really* to be on their Side, as they did in *Forty One*, and think it is *Their Rights*, that are Contended for. Then the *King* is the *Publick Enemy* of the *People*! And no *Power* must be *Intrusted* in his Hands, without the *Inspection* of those *Patrons* of the *People*! Whomsoever they *Blacken*, are *Black*, are *Traytors* to the *People*! And, in their Names, they will Demand their *Heads*! And they are *Traytors* who *Refuse* them, who *Speak* in their *Defence*, or have any *Conversation* with those *Accus'd* by the *People*!

Thus

Thus the *King's Friends* are *Dishearten'd*, *Frighted*, *Bully'd*, None dare stand by him, or Advise him, for that is the most Capital Offence! Such are immediately *Enemies* to the *People*, are for setting up *Arbitrary Government* and *Popery*.

Then the *Faction* are sure never to be *Contented*, tho' All they Ask be *Granted* them. It was either too *Soon*, or too *Late*, or there was something in the *Manner* had an *Evil Aspect*, as *Encroaching* on the *Liberties* of the *People*! And That is Ground to Ask *Something else*, for their further *Security*! And so in *Infinitum*, till they have got the whole *Government* into their Hands. And then All that have any *Pretence* of *Right* must be *Destroy'd*, not only the *King*, but the whole *Royal Family* that they can Reach, for this will then be *Necessary* for the *Support* of their *Government*! And all that have been *Faithful* to the *King* must no more be *Trusted*, their *Estates* must be *Sequestred*, their *Persons* put under *Bail* for their *Good Behaviour*, or else *Imprisoned*; and the most *Active*, or whom they most *Suspect*, must to *Death*.

This is a short *History* of *Forty One*. And shews by what *Methods* the *Faction*, at first *Inconsiderable*, came to *Over-Run* All. And it was only by their being at first, Thought more *Considerable* than they were, and the *Government* being *Afraid* of them.

But if they were now as *Considerable* as they would make themselves; The *Government* is then in the greater *Danger*, and have the more Reason to *Begin* with them, to take *Power* out of their Hands in Time, before they Grow too *Strong* for it. Since it is *Visible*, That there is no *Compounding*. That they must have *All* or *None*. That the more is *Granted* them, is but giving *passage* to the *Water*, to *Flow* in more *Violently*.

King *Char. I.* is to be *pity'd*, and in some manner *excus'd*, because he was the *First* that Try'd the *Experiment*, How far *Yielding* and *Condescension* would do with this *Faction*. And indeed, it would seem impossible (but to those who have Try'd it) That there could be Men upon the Face of the Earth, whom all the *Charms* of *Vertue* and *Goodness*, which *Shin'd* in that *Prince*, and *Granting* to them All that they could *Desire*, should render still more *Unreasonable*, more *Ungrateful*. And more and more *Imposing*, till they *despoiled* him of every thing, and at last of his *Life*. Nor are they satisfied with his *Blood*, which they *Quaff* over again *Yearly* in their *Calves-Head-Feasts*, and initiate their Children in these *Bloody Mysteries*, and Hatred of *Monarchy* and *Episcopacy*.

The Son of this Blessed *Martyr*, *K. Char. 2.* Inheriting his *Father's CLEMENCY*, went on to Try over again the same *Experiment* with the same *Wicked Faction*, He gave them an *Indemnity* for all they had done against his *Father* and *Himself*: Yet kept a *Steady*, tho' not *Severe* Hand of *Government* over them, for about *Twelve Years*, in which time they *dwindled* and were *dwindling* away even to nothing; a little more *Time* had *Perfected* the Cure.

When

When, Lo, the King in the Year 1672, gave them a Full and Free Toleration for their Religion. Immediately they Reviv'd, gain'd Strength, and their Numbers Encreas'd *Prodigiously*. And they, as soon, fell into their old Road of Forgetting all Benefits, of Calumniating and Aspersing their Benefactor, and Plotting against him (for now they had a View of Getting the Power again into their Hands) till they Pinn'd him up to the Wall, at the Oxford Parliament, and he Narrowly Escap'd with his Life: As he did, by a Great Providence from their Rye-House Assassination: Which every one of those Few that Suffer'd for it, did Confess at their Death; and yet the Faction to this Day do Deny it, and call it a Court, and a Sham-Plot (as the Papists do the Gun-powder-Treason) for it is one Grace of these Saints, to outface the Sun, never to be out of Countenance. and to Lye still on, tho' they be never so oft Detected, even to Demonstration! They will get some still to Believe them. It is the Principle of that Party to Believe Nothing that makes against them, and every thing that makes for them. But to go on:

The King being forc'd to Do, or Die, set himself to the Curbing of the Faction, after the Dissolution of the Oxford Parliament: And notwithstanding they thought their Power and Numbers so Formidable, he in the few Years he Liv'd afterwards, had them perfectly under his Feet; without any Force of Arms, or any Disturbance, only by the Ave of his Authority, and keeping the Laws in their due Channel and Vigour.

For, as said before, the Faction have no Strength but what they Receive from the Connivance of the Government, and the Opinion that they are too Hard for it, and force it to be Afraid of them: Without this, they dare not look Authority in the Face, and are easily Subdued if they should.

After the Death of this King, his Unfortunate Brother K. James the Second let the Faction loose again, by a New Toleration: For which they Hosanna'd him, even to Blasphemy, as may be seen in their Printed Addresses; telling him, That he had Restor'd God to his Empire, meaning over Conscience; That His Majesty had an Empire in their Hearts, divided with God! They wish'd there were Windows in their Breasts, that he might see their Loyalty, the Truth, and Sincerity of that Fidelity and Gratitude, &c. which they then Vow'd to him.

And as a farther Proof of this, and to shew their Breeding, there was a General Silence observ'd in their Meetings, and in their Writings during his Reign, of saying any thing against Popery: While the Church of England stood in the Gap, and were Blam'd and Accus'd by some of them for it, who, by these means made their Court.

For they never Preach against Popery in Spain, or any Place where it prevails; but when it is Down, then they are Unmerciful! Or where they have any Body to Blacken with it, in order to the Carrying on of their Designs!

Thus

Thus the *Three Nations* were *deafned* with their *Clamours* of *Popery* against *K. Charles the First* who always was a *True Son* of the *Church of England*, and Died a *Martyr* for Her: But they saw no *Danger* of *Popery* in the *Reign* of *K. James the Second*—— till he was *Gone*!

And then they *Open'd* and *Pursu'd* Him to the *Grave*, and *After*, even to this *Day*.

And their *Chief Objection* against him (which was the *Chief* indeed, but it came strangely from them) was that very *Toleration* he had granted to them! And that for which they had before *Cried* him up to the *Heavens*, they now for the self-same thing *Blacken* him even unto *Hell*, as being a *Breach* of the *Laws*, and his *Coronation-Oath*, intended to introduce *Arbitrary Government* and *Popery*: For which last, it was the properest *Method* indeed that could be taken.

This shews the *Good Nature*, the *Truth* and the *Sincerity* of these Men, how far they are to be *Trusted* or *Won* by *Obligations*!

In the next *Reign*, the *Toleration* granted by *King James*, (and for which the most of any thing, he was *Abdicated*) was *Enlarg'd*, and much more *Encourag'd*. To which we owe the great *Encrease* of the *Faction* since, not only in *Number*, but in *Power*, and *Insolence*, and were just come to have *Out-faced*, and *Over-grown* the *Church*.

The *Abatement* of which *Hopes*, under the present *Auspicious Reign* (tho' without any *Infraction* upon their *Toleration*) has *Enraged* them, like a *Tyger*, when the *Prey* is pull'd out of his *Mouth*.

Therefore we hear them *Roar*! — They staid not till the *Government* should begin with them, or give them any the least *Pretence* of *Invading* their *Toleration*, or any of their *Rights* or *Privileges* whatsoever; nor were they afraid of it. But they knew the *Queen* would not joyn with them, or be made a *Tool* of to destroy the *Church*; therefore they were resolv'd to *begin* with Her. She had not been two *Days* upon the *Throne*, when they began to call her *Papist*, or, which is worse, *Popishly Affected*; because they knew She was the *Direct Contrary*, that is, *Truly principled* in the *Doctrine* of the *Church of England*, which they call *Popery*, because it is an *Ill Word*, and will stir up the *Mob*; as they had *Experimented* in *Forty One*, against her *Royal Grand-father* of *Blessed Memory*: In the same *Manner* they have begun with her; and cry out of *Persecution* intended, That whatever *Restraint* should be put upon them afterwards (for which they should give *Cause*) might pass as *Persecution* for *Conscience*, and to introduce *Popery*! Bless us!

Therefore the *Government* need not be *Afraid* to *Begin* with them; for they have *Begun* with it already. And will go on to *Slander*, to *Calumniate*, to *Alienate* the *Affections* of all they can; till they shall be ready for something else! Which *God* prevent. And which only can be prevented (in all *Human Prospect*) By *divestling* those Men of the *Power*, who

D

have

have shewn us they want not this Will to destroy the Church and Government : Who, Threaten us with Foreign Prospects of Future Reigns ; And that all we can do now, is only to Provoke our Enemies (as they call themselves) and render our selves Ridiculous.

Nay, they have shewn, That there is enough done already to Provoke them. For they are Provoked. And spare not to shew it. Therefore if the Government do not go on, they will Fulfil the Remainder of this Prophecy, which is, To Render themselves Ridiculous.

These Modern Whigs, have far Out-stripp'd their Fathers of Forty One, (being Instructed and Encourag'd by their Examples) who began not so Early, nor Bare-Faced; nor with such Assurance. If they are Dwarfs to them in Wickedness (as our Moderate Church-Folks wou'd perswade us) they stand upon the Giant's Shoulders, and see Farther ; are more Expert, and have a nearer way to their Business. Nor can we find them at all Deficient in their Talents of Management, in their Modesty, Industry, Pretences, Representing their Adversaries, and Lying a little ! For which I Refer to *The True Picture of a Modern Whig*.

Now let who will perswade Her Majesty, That these Sons of those who Slew the Prophets, and say, *If they had been in their Fathers Time* — are not (as in the Case when this was spoken) Exceeding their Fathers, and filling up their Iniquity ; And therefore, That She ought to Trust them, and put Power into their Hands ; That this is the only way to Mollify them, and make them Easy. I wou'd beseech Her Majesty, to lay in the other Scale, how this Method succeeded with Her Royal Grandfather, Her Uncle, and Her own Father, and in short, with all whosoever trusted them since they came into the World, either in this, or in any other Nation : In any of which if they can shew, That they ever came in otherwise, or Prevail'd, than by Rebellion, and Overthrow of the Government, they will Oblige the World with a Discovery ! All the Difference we can find, in this Case, betwixt their Principle, and that of Mahomet, is, That the one is for Propagating their Religion by the Power of the Sword, and the other, of the Symeter. But both Agree in the Crescent, that like the Half-Moon, they will ever be Encreasing, and use what Power they have to the Gaining of More ; Thus Conquest with them is a Lawful Title.

This is the True English of their Desiring Power ; And this has been the Fate of All who ever Trusted them with it. And wou'd any Advise the Queen to Try this Experiment over again, who cannot give one Instance wherever it Succeeded otherwise in all the World ; especially in those Instances beforementioned, which are so near to Her Majesty.

Wou'd any Endeavour to make Her Majesty Afraid of them, when that is the only thing can give them the Power over Her ?

And,

And, besides what has been above said upon this Head, Her Majesty has now one Great Advantage more than any of Her Royal Predecessors; which is, the Happiness of a True Church of England Parliament, who have Promis'd to Take Care of Her.

The Faction could never Prevail against K. Charles I. till they had got so many of their Number into the House of Commons, as to carry the Ascendant there: And then they Excluded the Rest. They Voted out, first, the Bishops, and then all the Lords, whom they had, by a New Oath, Sworn to Maintain. The War then was betwixt King and Parliament, they having Usurp'd that Name unto themselves; And by that carry'd All before them.

The Parliament was against that Toleration Granted by K. Charles II. An. 1672. And Prevail'd at last to have it Recall'd.

As they were likewise against the Toleration Granted by King James II. which Occasioned that Preach betwixt them.

And they shew now, That they were not well Pleas'd with that Granted by K. William, who got it Confirm'd by Parliament (which K. James had Labour'd in vain) the first since Forty One. But the Faction then Prevail'd: And it took the whole Force of the Church Party to keep themselves from being quite Over-Run: And if Providence had not Seasonably Interpos'd, they had not been Able to Struggle much longer.

This shews the Inclination of England. Which Appears Visibly in this Free-Parliament.

And while they stand with Her Majesty, who can Hurt Her? Who can make Her Afraid?

Who can give an Instance, wherever the Faction Prevail'd against King and Parliament? No, Never. Or ever durst Attempt it. They have no way, but by Screwing themselves into the Parliament. There only, Now, they can Begin their Mischief. And we are not out of Danger while they can have Access thither. At least, We can never be in Peace, till that Door be Barr'd against them.

Which has made me Insist so much upon it here. And the rather, because here is no Pretence of calling it a Persecution, with which they have Begun to Clamour. And the same Restraint has been put upon others, who have less Deserv'd it. And none can Complain of it, whose Scruple is on the Score of Conscience.

If this Point were once Secur'd, neither Simeon nor Levi could do us any Harm, neither the Moderate Church Man nor the Modern Whig, could Betray or Supplant.

It is more than Probable, That we should then Soon come to be of one Communion, at least, we should be one People, as it is in Holland, having one Fix'd and Settld Government, without Struggle and Opposition of Contending Parties, who Strive for the Mastery.

The same *Tendernefs* of *Conscience* which Allows of *Occasional Confor-*
mity, could Comply with *Constant Conformity*; Since they do it now, as
 oft as the *Law* Requires it for *Places* of *Power* or *Profit*; And therefore
 it is not to be doubted, but that they will still do it, as often as the
Law shall *Require* it, if there is any thing to be Gotten by it.

1X. It may now be said to me, That my *Foundation* is too *Narrow* for
 The *Rea-* my *Super-Structure*. That the Pamphlet I have Nam'd at the Beginning,
 son and De- is not of that Weight, as to have all that I have said Built upon it.
 sign of Wri- That therefore the *Giving-up* or *Slipping* of that Pamphlet, will Over-
 ting this. throw all the Pains I have taken.

Ans. That Pamphlet was but the *Occasion* whence I took *Rise*. And my
 Business has not been the *Confutation* of that Silly Pamphlet, but to shew
 thence the *Spirit*, the *Principles*, and *Designs* of the *Faction*; who have
 Printed it, and do Recommend it.

2. There are a Multitude of other Pamphlets spread about the Town
 of the same *Nature* and *Tendency*. And to Answer them All, one by
 one, would be an Endless Work; besides that it would be to no pur-
 pose, because they All speak the same Thing. And to Answer One, is to
 Answer them All. But the *Faction* gives us so Many of them, to *Infect*
 the More, and that some or other of them, may be in every Body's
 Hand.

3. They print an *Observer*, which comes out *Twice* a *Week* here in
London, wherein their Principles are *Summ'd* up, their Malicious *Inven-*
do's against the Present *Government* and *Ministry*; And their Implacable
Hatred against the *Church*, which they Represent under the Name of
 the *Higher Flyers*, as this Pamphlet does of the *Violent Party*, that they
 may *Batter* Her the more *Effectually* and *Securely*.

This *Observer* has drawn in his Horns somewhat of *Late*, and
 speaks more *Covertly*; but not less *Dully* or *Maliciously*. And whoever
 will be at the *Drudgery* to look over these *Observers*, will find all
 the *Rage* and *Venom* that *Hell* can Spew out against the *Church*, under
 the Name of *High-Flyers*, *Violent Men*, &c. as the *Heathen Persecutors*
 Sew'd the *Christians* in *Bear-Skins*, and then set the *Dogs* upon them.
 Thus these our *Meek* and *Modest* Persecutors, while they Cry out against
Persecution, are doing all that is in their Power to *expose* all the *True*
 and *Faithful Sons* of the *Church of England*, to the *Fury* of the *Mob*,
 and *Detestation* of *Mankind*; Representing them as *Dogs*, *Wolves*, *Serpents*,
 very *Devils*! Not to be *Tolerated*, but *Devoured* without *Mercy*!

Now what can be Done, or what has been left Undone by the *Fa-*
ction, to *Poyson* the *Nation*, and *Alienate* the *People* from the *Church* and
Government! And to Shew, That this is the *Sense* of their *Party*! They
 Fly

Ply us with *Warm Cloaths*, *Swarms of Pamphlets*, one *Fresh*, before the other is cold, And, that None may Escape, with *Weekly Observators*, All of the same *Strain and Kidney*! Besides what we meet with in their *Daily Conversation*!

This is the *Exact Method* with which they began in *Forty One*. And of which the *King* took Notice in his *Declaration*, in Answer of the Declaration of the two Houses about the *Militia*, *May 5th 1642*. where he speaks thus,

“ That he very well understood how much it was below the High and
 “ Royal Dignity wherein God had Placed him, to take Notice of, much
 “ more to Trouble himself with Answering those many Scandalous, Se-
 “ ditious Pamphlets, and Printed Papers, which were Scatter’d, with such
 “ great License throughout the Kingdom (notwithstanding his Majesty’s
 “ earnest Desire, so often in vain press’d for a Reformation) though he
 “ found it Evident, that the Minds of many of his weak Subjects, had
 “ been, and still were Poyson’d by these Means; And that so general a
 “ Terror had possess’d the Minds and Hearts of all Men, That whilst
 “ the Presses Swarm’d with, and every Day Produc’d, New Tracts a-
 “ gainst the Establish’d Government of the Church and State, most Men
 “ wanted the Courage, or the Conscience to Write, or the Opportunity
 “ and Encouragement to Publish such Composed, Sober Animadversions;
 “ as might either Preserve the Minds of his Good Subjects from such
 “ Infections, or Restore and Recover them, when they were so In-
 “ fected. 3..

This you will find in that Admirable *History of the Rebellion*, by the Late Earl of Clarendon, lately Printed. Vol. I. p. 408.

This *History* (perhaps the Best *Human*, in any Age) shews, as in a *Mirror*, most *Lively*, the *Complexion*, the very *Heart and Soul* of the *Faction*, their *Disimulation*, and *Insolence*, the *Manner of their Management*, how they *Encrease* under the least *Favour*, and how *Easily* they are to be *Suppress’d*, when no *Way* is given them by the *Government*, and their *Beginnings* not *Neglected*, as *Then*, so *Now* to *Poyson* the *Nation* with their *Seditious Pamphlets*, and *Debauch* Undisturb’d. This is like *Proclaiming* of *War*, what follows is *Action*.

Fœlix quem faciunt, Aliena pericula Cantum.

Nov. 5.

1702.

F I N I S.

A

A Supplement,

On Occasion of

The New Scotch Presbyterian Covenant.

Acheronta Movebo.

Ego te intus & ex cute novi.

Since the foregoing Sheets went to the Press, the following Association of the Faction in Scotland has come to my Hands, with which I present the Reader with two or three Lines of the Letter which Inclos'd it, to shew that the same is carrying on with Might and Main through all the Party in that Kingdom, and it follows in these Words.

The Provincial Synod of Lothian and Tweeddale, considering the present State and Condition of Christ Church both at home and abroad, and the great Affairs now under Deliberation anent the Two Kingdoms of Scotland and England, do judge it their Duty to Excite and Stir up one another, to recommend to all their Presbyteries and Ministers within this Synod, to be frequent and fervent in their Prayers to God, that he would now and always manifest his favour to, and mercifully take care of his Reformed Churches and People in all places of the World; and that he would preserve and bless our Gracious Sovereign Queen Ann. Direct her Councils, and would conduce and guide those who are Consulting about the Affairs of these Nations; and that he would mercifully preserve and maintain what he hath graciously wrought for the People of this Land.

And the Synod appoint for mutual Edification and strengthening one another's hands in the Lord's Work, That each Minister and Probationer do Judicially in their Respective Presbyteries, profess and declare their Resolution, and engage in the Lord's Strength to defend and maintain, and all the Days of their life, by God's Grace, to persevere in the Doctrine of this Church, according to our Confession of Faith, and the purity of Discipline and Worship, and presbyterian Government of this Church, so happily established by law. All which we are persuaded are founded on the Word of God, and we disown all principles contrary thereto; and that this profession and engagement be Recorded in the respective presbytery Books, and subscribed both by Ministers and probationers.

The Synods of Glasgow and Fife; and as I am informed, all other Synods in this Kingdom, have made Acts of the same Nature, Nemine Contradicente.

Edin. Nov. 10 1702.

Let

Let me now make some few *Observations* upon this.

1. This is directly the *Old Solemn League and Covenant*, in a *New Dress*; But in *That*, they spoke more Dutifully towards King Charles I. than in *This* to Queen Ann. For *There* they *Swore* to *Maintain* and *Defend His Majesty's Person and Authority*. But then there followed, *In the Preservation of the True Religion*; by Vertue of which *Limitation* they afterwards Justified their taking of *Arms*, and all their Proceedings against the *King*: Because (as they said) they *Swore* to the *King*, with a *Limitation*, but to their *Presbyterian Government*, in *Terms Absolute*, and without any *Limitation*.

Here they give not to Queen Ann so much as the *Compliment* of their *Allegiance*: But to the other, of their *Presbyterian Government*, they *Engage* themselves without any *Limitation* or *Reservation* whatsoever, *All the Days of their Life*, as being *Founded on the Word of God*; And if so, no doubt, *Un-alterable* by any *Power* upon *Earth*. And they *Disown* all *Principles* contrary thereto. Now all Men know, That the *Principles* of the *Presbyterian Government* are *Republican* in the *State* as well as in the *Church*; And wherever they have *Prevail'd*, they have *Abolish'd* *Monarchy* as well as *Episcopacy*; They cannot shew *One* *Exception*. Which makes good the *Maxim* of the *Wise King James I.* *No BISHOP, No KING.* For both are the same *Species* of *Government*, that is, *Monarchy*, the one in the *Church*, and the other in the *State*: And it is utterly *Inconsistent*, where the *Church* and the *State* are *In-Corporated*, to be for the one *Sort* of *Government* in the *One*, and the *Opposite* in the *Other*.

And therefore, by this their *New Engagement*, as by their *Old League and Covenant*, they are *Obliged*, to the utmost of their *Powers*, to *Extirpate* *Monarchy* in the *State*, as well as *Episcopacy* in the *Church*.

Nay more, to carry on the same *Lord's Work* in *England*, when they can, as they before sent their *Covenant* hither. For,

2. They go now upon the same *Grounds*, that is, their *Correspondence* with, and *Direction* from, the *Faction* in *England*; who may come, in time, as they did then, to appear *Openly* in *Behalf* of their *Good Brethren* in *Scotland*, whom they had before set on work.

Tho' it seems that *Episcopacy* is not the same in *England* and in *Scotland*; yet we are sure that the *Faction* is.

And they have already begun to *Espouse* their *Dear Brethren* in *Scotland*; And *Threaten* us with them, as in the *Pamphlet* before Considered, and several others; as well as in their *Daily Conversation*.

And they have now an *Opportunity*, on *Pretence* of the *Union*, to *Flock* hither, and *Employ* their *Emissaries*, to *Concert Measures*, and *Receive* the *Necessary Orders*: Of which this *Engagement* is the first *Proof*.

Thus when the *King* permitted their *Commissioners* to come to *London*, to settle the *Points* of the *Pacification* in *Forty One*, they *Adjusted* their *Matters*

ters with the *Heads* of the *Faction* here, and then *Mischief* began to *Brew*.

This is so Literally the *Method* with which they Began *Forty One*; (But now make much more Dispatch) That I tremble at the Consequence, if Proper Remedies, be not, in Time, Apply'd.

3. For Subjects, of their own Heads, without the *Supreme Authority*, to Enter into *Engagements*, *Covenants* and *Associations*, has in all well order'd States, been ever counted a *Rebellion* and *Treasonable*: Since it do's, *ipso Facto*, Dissolve the *Government*, and Tye such *Engagers* and *Covenanters* to other *Terms* and *Conditions*, than the *Law* has Appointed; and consequently of which the *Law* cannot Judge. This sets them *Above* the *Law*, and puts the *Legislative Power* wholly into their Hands. For that *Power* cannot be *Parted*. And He or They who can make one *Law*, may make a *Thousand*, nay must make All our *Laws*, and may *Repeal* them *All*. And to shew that this *Engagement* is made as a *Law*, it bears the *Name* and *Authority* of a *Provincial Synod*, which *Appoints* that it be done *Judicially*, and, in the respective *Presbyteries*, for the greater Solemnity, and Recorded in the respective *Presbtery-Books*, as a standing *Law* to them, and Subscribed both by *Ministers* and *Probationers*. These *Probationers*, are young Men, who are a fitting for the *Ministry*, whom they Allow too sometimes to *Preach*. So that they have order'd the *Tincture* to search to the very *Roots*.

And to *Fix* it for ever, they have *Founded* it on the *Word of God*; which will take with the *Populace*, and make them think it, as it is here call'd; *The Lord's Work*. And then we know what to Expect from their *Zeal*! As we have seen it, more than once, before this time, and from the same Hands.

4. This makes Good what is said above in this Paper, That the *Faction* will not stay for *Provocations*, but are Resolv'd to *Begin* first, with a *Government* they do not like, in Prospect of another which they Understand better.

For what *Provocations* can the *Faction* alledge in *Scotland*? The *Queen* prevented them in Kindness, and promis'd them of her own Accord, and before it was ask'd of her by any *Deputation* from that Kingdom, to preserve to them their *Presbyterian Government*, and all the other *Rights* and *Privileges* which they had obtained in the last *Reign*. She stuck to their *Rump-Parliament*, which had been *Metamorphosed* out of a *Huddl'd Convention*, and wou'd not suffer it to be Touch'd, tho' it was grown the very *Grievance* of the *Nation*, which appear'd by the *Protestation* against it of so many Noble *Lords* and *Gentlemen*, the first for *Quality* and *Estates* in the *Kingdom*; But Her Majesty Express'd her High *Displeasure* against them for so doing, and supported that *Whig-Convention* against them; and let it live out all its Days. And when a new *Parliament* was Chosen, wherein the *Inclinations* of the *People* did shew themselves, as the *Faction* well knew they wou'd; whenever they had a *Free Election*, then the *Queen* did
Prorogue

Prorogue them (without suffering them once to come together) till *March*, and then to *April* in the next Year; thereby to gratifie the *Faction*, who are not out of Hopes of having it *Dissolv'd*; or, which they wou'd like better, not suffer'd to *Act*, till they should have time enough to *Poyson* the *Nation* sufficiently towards a *New Election*, which they have Effectually begun by this their *Engagement*; into which all Persons will be drawn (as in their former *Covenant*) and they who refuse, made first *Malignants*, and then *Delinquents*; the *Mobb* will be Hunted at them as *Papists*, or (which is as bad there) *Prelatists*.

The unexampled Favours of the *Queen* to that *Faction* in *Scotland*, has Astonish'd many here. And her *Perseverance* therein upon all *Occasions*, particularly in her Choice of the *Commissioners* from that Kingdom for the *Union*, who are mostly Profess'd *Presbyterians*.

They have carried the *Ascendent* in every thing since Her Majesty came to the *Crown*; even as tho' the *Faction* had Govern'd Here too. 3

Or, as if they had not *Insulted* and *Villified* the *Princess's* *Ann* to the last Degree, in all the former *Reign*, and help'd forward many of those *Indignities* then unworthily cast upon her *Royal Highness*, which Her Majesty (come of the *Forgiving Kind*) has not only *Forgotten*, but (*Marvellously!*) *Rewarded*;

But *Experience* has made good this Observation, *That we are not to fear Evil so much from those whom we have Injur'd, as from those who have done Injuries to us.* For it shews *Their Nature*; and they cannot *Trust* another for that *Forgiveness* which they find not in their own *Temper*. X

Thus all Her Majesty's Goodness to these Men, has been Return'd; for instead of *Gratitude*, they are now more *Mutinous* than Ever. Now they see new *Dangers* to the *Reform'd Churches* Abroad as well as at *Home*, with which they preface their *Engagement*, to stir up the *People* with strange *Amusements*. But what greater *Danger* are they in now, than in the last *War*, under King *William*? Have we more *Popish Allies* than he had then? Are we carrying on the same Cause with the *Pope*, the King of *Spain*, the Duke of *Savoy*, and other *Persecutors* of the *Protestants*, as we were then? Is the *Pope* the *Head* of our *Confederacy* now as he was then? And has the *Queen* Sworn never to make *Peace* with *Lewis* the 14th, till he has made *Reparation* to our *Holy Father* the *Pope*, for all the *Indignities* offer'd by him to the *Holy See*? Which is the first *Article* of those Sworn to at the *Hague* in the *Congress* of the *Prince's Confederates* held there by themselves or their *Ambassadors* the 4th of *Feb.* 1691. Indeed if the *Queen* had taken such a *Solemn Oath*, never to give over till she had Restor'd the *POPE'S* *Supremacy* in *France*, as King *William* did in 1691, (which was then beat down, and had been from the Year 1682, when the whole *Gallican Church* in *Synod* Assembled, made their *Memorable Decrees* against it,) the *Faction* wou'd have had *Umbrage* sufficient to have Raised up their *Clamours* to the
E Skies,

Skies, of the Danger of the *Reform'd Churches Abroad*, &c. And this was the greatest *Victory* obtain'd by *K. William* in that *Ten Years Wars*; for the *French King* was oblig'd by the Force of that *Confederacy*, to submit himself to the *Pope*, and the *Bishops* and *Clergy* of *France* to write a *Renunciation* of their said *Decrees*. And so those *Steps* made there towards a *Reformation* (as far as ever our *Henry the 8th*, had gone) were *Defeated*, and *Popery* once more, *Re-Establish'd* there to the full.

Yet the Faction saw no Danger, no Harm in all this! We heard none of their *Out-crys*, none of their *Engagements* for the *Reform'd Churches* then!

Nor yet, when at the *Treaty of Reswick* the *Protestant Churches* in all the *French Conquests* then Restor'd, were expressly *Debarr'd* from the *Publick Exercise* of their *Religion*, and their *Churches* given to the *Papists*. Though the chief Pretence of the *War* was said among us to be for the *Restoration* and *Security* of the *Protestant Churches Abroad*: And after this *Peace* a more cruel *Persecution* was set up against them than before; and in Places where it had not been before, as in the *Palatinate*, where above a *Thousand Protestant Churches* were taken from the *Protestants*, and given to the *Papists*; and those *Princes* pleaded this very *Treaty of Reswick* for their *Warrant*. And the *French King* boasted of this in his Letter to the *Arch-Bishop of Paris* upon the *Peace*, which was Printed here, *That as he had Extirpated Heresie out of his own Dominions, so he had Established the Catholick Faith in other Countries, with the Consent of Sovereigns of a different Perswasion*.

Yet all this mov'd not the *Faction* here. No not a whit. They said the *King* could not help it, though at the same time they Boasted how he had humbl'd *France*, and forc'd them to a *Peace*!

In short, they were resolv'd to be pleas'd with every thing that he did, for they knew *why*, and for the same Reason to be pleas'd with nothing that this *Queen* does. They Grudge even her *Successes* against the *Common-Enemy*, that they might *Reproach* her; they cannot conceal it in *Conversation*: Upon the first Rumour of her *Taking of Cadix*, How did they Magnifie *K. William*, as being all his *Contrivance*! And upon the *Disappointment*, how did they throw at the *Queen*, and the *Ministry*? I speak of nothing but what is generally known.

5. The Cause of their *Aversion* to the *Queen*, is her being *Educated* in the *Church of England*. and, as they believe, truly *Episcopal* in her *Principles*: And therefore, though She let them Enjoy all they have in Possession, yet that will not do their *Business*, for they have something else in View.

But the cause of their *Insolence*, in making *Engagements*, and stirring up the *People* against her, in Return for all her *Goodness* and *Favours* (very *Extraordinary*) towards them, is no other than those very *Favours* which Encourage them, otherwise they would not, they Durst not have so Presum'd. For,

if. It

1st It is the *Nature* of the *Beast*; they have ever done so: *Stroaking* will make some *Dogs Bite*. And whether any ever far'd otherwise at their Hands, who were not of their Stamp, *they who have try'd them can determine*. But,

2^{dly}, They argue, That all comes from her *Fear*, for they cannot think She *Loves* them; they know there is no Reason. And having had the Word from the Faction in *England*, they cry, If *Frighting* her will do it, she shall have enough of it. Come, we will make *Engagements* and *Associations*, and make them run through the Country; and we will have those about Her Majesty, shall tell her, That the next will be to *Arms*; and then what the Consequence will be, if, during a War Abroad, *Intestine Troubles* should arise! Therefore, that these Men must be *Pleas'd* and kept *Quiet* for a time, they may be consider'd afterwards, when there is *Peace*, and all things *settled* (which they will take care shall never be till they have *All*) and the *Parliament* there shall Sit, but not too hastily, to *Provoke* them. And if this takes, then their New Engagement will go on and Prosper, will be thought *Lawful*, if the *Law* take no notice of it; their *Party* will appear *Formidable*; and by *Ways* and *Means* may come to carry the *Ascendent*, even in the *Parliament*. Their *Interest* will grow stronger every day; and they that are for the *Church* and the *Crown* will grow *weaker*, their Hearts will be *Discouraged*, and many of them be tempted to go over to the Gaining side, as we have seen in former Cases. If they may not be oppos'd *Now*, that time will never come; for it can never be with that Advantage as at the Beginning, to *Nip* it in the *Bud*, before a *Drop* become a *River*, and that *River* become a *Sea*.

Will Her Majesty trust their Goodness to make her *Glorious*, as they often *Promis'd* and *Perform'd* to her *Royal Grandfather*! Can she Express more *Tenderness* and *Regard* for them than she has shew'd already! Even to the Disturbance of some of her best *Friends*? O let her not go on to Disoblige *These*, in hopes of gaining her *Enemies*! She sees how far this *Deaf Adder*, whom she has warm'd in her *Bosom*, has been *Charm'd* by her *Exceeding Goodness*, to *Hiss* out new *Engagements* and *Covenants* against her, and think to *fright* her with their *Forked Tongues*; that is all the *Strength*, all the *Security* they have. The *Queen's Friends* are many, in a manner *all*, as may be seen in the *Elections* of both *Kingdoms*; let the *Law* then take hold of that *Engagement*. You will see the *Faction* immediately upon the *Knees*. Let the *Queen* Adhere to, and Encourage both her *Faithful Parliaments*, who then can hurt her? When was it ever known that the *People* were against the *Parliament*, when the *King* stood with his *Parliament*? But if the *Parliament* be check'd in curbing of the *Faction*,—I have no more to say, but wish my self a *False Prophet*, in what may follow; and they will find cause to be *Pleased* who had no Hand in the *Advice*.

6. As to the *Union*, now so desirable in both *Kingdoms*, and with Respect to which, this *Engagement* was fram'd, as is told in the beginning of it, there is a full *Bar* put in our way, by those whose *Complexion* and *Principles* suit better with any thing than *Union*.

They tell us plainly, They will not part with their *Presbytery*, even though a *Parliament* should say so, for that it is the *Word of God*. But will they admit of an *Union* then, if *England*, the greatest part of the one *Kingdom* remain *Episcopal* with her *Liturgy*, *Ceremonies*, &c? They have not told us that, but we may guess their Meaning. That either their *Presbytery* must prevail here (as it did in *Forty One*) or else no *Union*. And if that be the Case, if the one or the other must submit, then whether a *Zealous* and *Resolute* PRESBYTERY, or a *Moderate* and *Yielding* EPISCOPACY; whether they who stand stiff to one side, or they that are of no side, are most likely to prevail, I leave the *Learned* to dispute.

II:
Not Per-
sons, but
Principles
are here
Expos'd.

Will it be needful here to put a Caution, That what I have said, is meant against a *Cause*, and not against *Persons*? No understanding Reader, sure, would so mis-construe it. But to prevent all mistakes, I do freely own, That I do know several *Honest*, *Generous*, and *Well-meaning* Men among those call'd *Whigs* and *Dissenters*, for whom I have a great *Value*, and would serve them readily and freely, were it in my *Power*; and could Trust them with any thing concerning my own Particular, or of a Friend's as soon as any other. There are those that by *Education*, and other *Accidents*, have sort'd among them, the *Goodness* of whose *Natural Tempers*, all the *Ill Principles* of their *Sect* cannot quite Deface, but it shines through, like a *Beauty* from under a *Mourning Veil*. These are to be *Pity'd* and *Lov'd*, they are to be placed among the *Unfortunate*, who have rather kept *Ill Company* than that they are *Ill Men* themselves. And these, when proper Methods are applied, are most easily Reduc'd.

But then we must beware that we measure not the *Principles* of the *Party* by the *Good Disposition* of these *Few*. That will lead us into great *Mistakes*. We must Examine first, the *Principles* themselves, and then the *General Practice* of the *Party*, pursuant to such *Principles*; for they who act contrary to the Receiv'd *Principles* of any *Church* or *Party*, are *Non-conformists* to it, let them call themselves never so much of it, or let their *Number* be never so great.

Therefore it is the *Principles* of the *Republican* and *Phanatical Party* that I have Battl'd; and the *Practice* of the *Generality* and *Chief Leaders* among them, pursuant to their pernicious *Principles*, which set up all *Schism* and *Confusion* in the *Church*, and allow of *King-Killing*, and *Rebellion* in the *State*, and *Glory* in it when they have done. And these are not to be spar'd, nor their *Principles* less Expos'd for the sake of some De-

cluded

luded, tho' otherwise well-meaning Persons, that may be drawn in among them, and yet such Persons are reasonably to be distinguished from others of them, who are in Grain, as a Man black'd over is from a Black-moor, the one may be wash'd clean; to attempt the other is Labour in vain.

I Appeal for this to Experience. How many Instances can be given of Old-Rooted-Presbyterians, or Managers in the Common-wealth-Trade, that have come about for Places or Preferments, who have ever prov'd True at the Bottom; or lost an Opportunity to Betray and Expose the Monarchy; but especially the Church?

Quo semel est Imbuta.—

The Jews did compass Sea and Land to make Proselytes; And yet had a Proverb among them, *Not to Trust a PROSELYTE to the Third Generation.* Which was the Time appointed for an Edomite (tho' our Brother, and whom we were therefore not to Abhor) to be thoroughly Cleansed, before he was to be Admitted into the Congregation of the Lord. Deut. xxii. 7, 8.

The Leaven of Rebellion, whether against our Superiors in the Church or in the State, has that Witch-trait in it which Taints the Blood, and is not purg'd out in one Descent.

III.
The Deep
Tincture of
Rebellion.

And among all the Sins of Human-kind, there is none sticks so close; and of the True Converts, from which, such Rare Examples are to be found in any History, either Sacred or Profane.

I do not remember one in all the Volumes of the Holy-Bible. Unless you will Reckon some Achitophels, Shimeis, or Absaloms.

The first Schismaticks under the Law, were Korah and his 250 Levites, who rose up against Aaron the High-Priest, and were Consumed by Fire from the Lord. And Dathan and Abiram with their Company of Rebels against Moses the Supreme Civil Magistrate; were Swallow'd up by the Earth, and Descended Quick into the Pit. But the Congregation who were De-luded by them, like the Men that follow'd Absalom, in the Simplicity of their Hearts, knowing nothing, were Deliver'd, and Repented.

The Ten Schismatical Tribes, who made new Priest to themselves; and Rebell'd likewise against the House of David, never Return'd from their Schism, which led them likewise into Idolatry, till they were utterly Destroy'd, and their Names lost in the World, even to this Day: Yet in the worst of their Time, there were 7000 who did not Bow the Knee to Baal.

The Posterity of Cain, who Separated himself from the Family and Government of Adam, as well as from the Establish'd Worship and Communion, express'd by his Going out from the Presence of the Lord, never Return'd, but kept on in a Different Communion and Government, and Corrupted the World till it was Destroy'd in the Flood, except some of the Posterity of Seth, in whom the City of God, and true Church were Deduc'd.

The

IV. The first Sin of Adam, and of Lucifer was a Rebellion against the Lord, not being Content with the Station wherein God had Plac'd them, but Aspiring Higher, even to be In-dependent, if they cou'd, to be Absque Yugo, without any Yoke or Restraint put upon them, which is the Signification of the word Belial: And therefore it is not to be thought Strange, that we have so many of his Sons (the common Epithet for Rebels through the Scripture) appear in all Ages; Sons of Liberty and Property, above the Yoke of Government and Laws. These are Literally Sons of Belial. Therefore this Sin is Term'd Witchcraft and Idolatry (1 Sam. xv. 23.) being a setting up of our selves, and a Worshipping of our selves; being Possess'd with the same Pride which Tempted the Devil to Rebel, impatient of that Yoke of Government under which GOD has Placed us, for our Good; Which we Feel, with Sorrow, when we Break loose from it, and bring a Thousand-fold more Evils upon our selves than those we thought to Avoid; till we are Forc'd, at last, to Confess that the Folly of God is Wiser than Men. And that it is Better for us to be under that Government he has Appointed, tho' sometimes, for our Sins, He does Punish us by it, and suffer us to be Evil Treated by Tyrants: yet that this is better than to be at our own Liberty, to Destroy and Ruine one Another, without Limit or Restraint, and to let the Beasts of the People Ride over our Heads. Better One Devil, than a Legion, than a Hell broke Loose.

They have Consulted together with one Consent, they are Confederates against thee Gebal, and Ammon, and Amaleck, &c.

Resist the Devil and he will Flee from thee. There is no other way to Deal with these Sons of Belial, whose Rebellion is a Witchcraft upon them; And as few of them, as of any other Witches, have Repented.

You can never Trust them, and they will not Trust you. Fair Words is but Hypocrisy on both sides. If they can get the Power, they will. Therefore you must put it out of their Power.

And if you cannot Begin with them to Day, you will be less able to Morrow. They are Associating, Gathering Strength, and So much you Lose. They Debauch many, who wou'd be on your side, if you wou'd tell them so. But while you express no Displeasure, they think it no Offence to Joyn with them. And when once Engag'd, they will not be so easily Retriev'd.

I can say no more. If no Experience will serve to make us Wise; If all that this Faction has done, be no Warning to Us for the future; If they must again be Truſted, if it be Determin'd upon this Land (for our many Sins) That we must again be put under their Power, I have only this Consolation left.

6 AP 58
Liberavi Animam Meam.

And I Pray, That the Righteous may not Perish with the Wicked in that Day.
Amen.

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